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THE

CHRISTIAN QUEEN.

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THE CHRISTIAN QUEEN.

KEOPUOLANI was born in the year 1778, in Maui, one of the Sandwich Islands. Her name, like most other names in these islands, was significant, and one which the people generally would not venture to appropriate to themselves

or to their children: Ke-opu-o-lani, *the collecting of heaven*, or, the gathering of the clouds of heaven.

The family from which she descended by her father had governed the island of Hawaii for many generations. The family from which she descended by her mother had long governed Maui, and for a time had also governed Ranai, Molokai, and Oahu.

Her father's family had been particularly distinguished as far back as its history can be traced. Her father's name was Kauikeouli. He was king of Hawaii at the time of his daughter's birth, but was slain about two years after in a sanguinary battle with Tamehameha.

His father and Keopuolani's grandfather was Taraniopu, often called Taraiopu.* He was king of Hawaii at the time it was visited by Capt. Cook in 1777. This was the king whom that celebrated navigator was leading by the hand, on a visit to his ship, when the jealous rage of the natives burst on the innocent man, and terminated his enterprising and useful life.

At the time of Keopuolani's birth her parents were in Maui, on a visit to Kehekiri, who was the uncle of Keopuolani, and at that time king of Maui, Ranai, Molokai, and Oahu.

Kauikeouli and his wife soon returned to

* Terreobu in Cook's Voyages.

Hawaii, leaving their infant daughter under the care of her grandmother Kanona, where she remained until Maui was conquered by Tamehameha in 1790. The reader may perhaps inquire why, at this early period, she was separated from her parents. It is not customary with the chiefs to bring up their own children. A chief, from the time of his birth, has a train of attendants almost as numerous as when he arrives at manhood. He has also a nurse or guardian; and wherever he goes, although he may be carried in his nurse's arms, one man follows bearing a fly-brush, another a fan, another an umbrella, another a spit-box, another a pipe, and usually a large company of other attendants, all of whom anxiously wait the nod of the child. Thus it was with Keopuolani.

At the early age of thirteen she became the wife of Tamehameha the late king of all the islands. He was not by birth one of the highest chiefs, being only cousin to the reigning king. His authority was confined originally to two districts. Even during his minority he manifested a great degree of enterprise and strength of character. In the year 1790 he rebelled against his cousin Kauikeouli who had been on the throne only two years, and slew him in a sanguinary battle.

Tamehameha then went to Maui with all his forces. Kehekiri, to whom this island belonged, resided then at Oahu; Tamehameha therefore succeeded in taking Maui without much bloodshed. Keopuolani, now twelve years of age and celebrated for her beauty, fell into his hands as prisoner. Her grandmother immediately betrothed her to the conqueror, who soon proceeded to the island of Molokai.

After the death of Kehekiri, Tamehameha repaired with his forces to Oahu, where he met with a spirited resistance from the chiefs of that island. But he soon gained the ascendency, and became king of all the islands excepting Kauai.

After this Tamehameha took up his residence at Kairua in the island of Hawaii. It was in the year 1791 that Keopuolani became his wife. At seventeen she was a mother; but her first son, who bore the name of the present king, died at an early age. Her second son Riho-riho, the late king, was born in the year 1796. Of the rest of her eleven children two only, a son and a daughter named Kauikeouli and Nahienaena, were living at the time of the death of Riho-riho, and though minors they succeeded to the sovereignty of the islands.

Keopuolani while her husband lived usually

resided with him at Kairua. This however was by no means their constant dwelling-place, for the high chiefs are wont to divide their time between the different places of importance. Agreeably to the practice of all the females in the country, she accompanied her husband in all his battles. Her person was counted so sacred that her presence did much to awe an enemy.

As a wife she was unusually tender and affectionate. Her sister queens now speak of her with admiration on account of her amiable temper and behavior. For these qualities her husband was not remarkable, and on this account her native excellence shone with additional brightness. Often was her compassion manifested towards those who had broken *tabu*,* violated the laws, or otherwise incurred the king's displeasure.

Many of the high chiefs who have pursued a very different line of conduct themselves now say, to Keopuolani's praise, "She was never the means of any person's being put to death." She was always remarkably strict herself in the observance of *tabu*, although she was mild in her treatment of those who had broken it.

About the year 1806, while at Waititi in

* The restraints imposed by their system of idolatry.

Oahu, she was taken sick, and fears were entertained that she would not recover. Various means were used for her restoration, but without any effect. At length a priest was consulted respecting her, who immediately pretended to tell the cause of her sickness.

He had just heard of some men who had been eating cocoa-nuts, and had therein broken *tabu;* for in those days cocoa-nuts were prohibited to all the common people. The priest said that as Keopuolani was descended from the gods, they were offended with the men, and had afflicted her with a sickness from which she would not recover unless the men were offered in sacrifice.

Providentially however before the time appointed for offering them arrived, the alarming symptoms of Keopuolani's disorder abated, and confident hopes of her recovery were entertained. Seven of the intended victims were therefore unbound, and only the other three slain and laid upon the altar, which before this had often been stained with the blood of human victims. It seems that Keopuolani had no knowledge of these transactions until they were past.

From the time of Keopuolani's recovery from the sickness mentioned above, we have been enabled to trace little of her history until the

death of Tamehameha, and the accession of Riho-riho to the throne, which took place in the year 1819.

When the high-priest of the island had given his opinion in favor of abandoning idolatry, it appears that a general consultation among the chiefs took place respecting this measure. They generally expressed their dissatisfaction with the system. As Keopuolani was not present on this occasion, Karaimoku and Kalakua went to converse with her. She inquired particularly into the reason for the course which they recommended, and at first seemed unwilling to join them. "What," said she, "is the fault of the system, that it should be discontinued; and what evil have our gods done us, that they should be burnt?"

A short account of the system they were about to abolish will perhaps be acceptable in this place. During the existence of the *tabu*, no person except a priest or chief must presume to eat a cocoa-nut; no female must eat pork; males and females must not eat with each other, nor even receive food from the same dish; and if by any means a man was found upon a tree, or on the mast of a vessel, or in any other place over the king's head, his life was forfeited to the gods. The same was the case with a man

who by accident placed his hand over the king's head.

Besides the *tabus* above described, which were perpetual, there were others embracing certain days in the year, when no fishing-canoe must be seen on the water, nor any man out of his house. At this time also the priests, taking some image with them, usually went from island to island collecting the taxes for the gods. The penalty for breaking *tabu* was death.

When a sacrifice was wanted, and no criminal could be found, they imposed a new *tabu* of such a nature as to present a strong temptation to break it; perhaps it was laid secretly, and then whoever should be so unfortunate as to break it was immediately seized by persons on the watch, and hurried away to the altar.

A foreign resident has told us that on one of these days he saw a canoe sailing out in front of several houses, and upset by the surf. One of the men afterwards appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man; in an instant he was seized by the servants of the priests, carried to the adjacent temple, and there sacrificed. In the meantime the man apparently drowning jumped into his canoe and rowed away.

To these shocking practices Karaimoku and

Kalakua alluded during their interview with Keopuolani. She said, "You indeed speak very properly; our gods have done us no good; they are cruel: let the king's wish and yours be gratified."

On the arrival of the American missionaries in April, 1820, all the chiefs were consulted respecting the expediency of their establishment in the islands. Some of the chiefs seemed to doubt, but Keopuolani without hesitation approved of their proposals. She ever after appeared friendly to the mission, and favored the *palapala*—that is, the whole system of instruction introduced by the missionaries.

Shortly after this period she went to Waititi in Oahu, where a protracted illness gave her leisure, and seemed to lead her to think of a future state. During her sickness she received visits from the missionaries, by her particular request, and usually had preaching in her *ranai** on the Sabbath.

In February, 1823, Keopuolani and her husband Hoapiri expressed a desire to have an instructor connected with them. They selected Taua, a native teacher sent by the church at Huahine, one of the Society Islands, in company with Mr. Ellis, to instruct them and their peo-

* Temporary house made of cocoa-nut leaves or rushes.

ple in the first principles of the gospel, and teach them to read and write, and with them Taua resided until the death of Keopuolani. He proved a faithful teacher, and by the blessing of God, we believe, did much to establish her in the Christian faith.

One morning, when confined to her couch, with many of the chiefs and people about her, she said to them, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. With great resolution she reproved them for their impiety, told them they still kept their "dark hearts," and insisted that her request should be granted.

At another time during the same illness a high chief came to her and said, "Let us two drink rum together again as formerly. Enough of this new word. Let us cast it away, and attend to it no more." Keopuolani replied, "I will never adopt that evil custom: I am afraid of the everlasting fire." She then turned to Taua, and said, "My heart is much afraid that I shall never become a Christian." He replied, "Why, what is in the way?" She said, "I think I am likely to die soon." He replied, "Do you

not love God?" She answered, "O yes, I love, *I love him very much.*" Taua then communicated further instruction suited to her case. At the close of the conversation, she said, "Your word, I know, is true; it is a good word; and now I have found, I have obtained a Saviour, and a good King, Jesus Christ."

At a time when a larger number of people than usual were present, she experienced a relapse in her disease, and some of the spectators apprehended she was near her end. She immediately sent a messenger to Taua to come and pray with her. When he arrived, the house and *ranai* were filled with chiefs and people. When about to enter, some of the chiefs stopped him at the door, and told him he must not go in, for there was no room. They then went to Keopuolani, and told her it would not be well to admit him, for he was a bad man, and would tell her many lies. She said, "My teacher is not bad, he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full, there is no room." She said to them, "Why do you say there is no room? there is room enough. I have done praying to my old gods, to stones and to wood, and my desire now is, that while I lie here my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life; but he still remained at the door with the gospels in his hand. At length Keopuolani calling, said, "Taua, come into the house, and pray with me." Some of the chiefs were still intent on stopping him, when the king approached, saying, "Let him go in, and let all the chiefs and people be perfectly quiet while the good teacher of my mother prays to Jehovah."

From the time of her sickness at Waititi she manifested a strong desire that her people might attend to instruction. She often advised them on this subject, and occasionally even commanded them.

While Mr. Bingham was conducting religious service with her at Waititi one Sabbath morning in 1823, intelligence was communicated that a reinforcement of missionaries had arrived at Honolulu. At the conclusion of the service one of the royal family returned in company with Mr. Bingham to Honolulu, a distance of three miles, with a request from Keopuolani, Taumuarii, and other chiefs, that the new teachers should meet them there at the afternoon service.

Those who had the pleasure of being introduced to her on that day will never forget the

mild and beautiful expression of her countenance when she raised her head a little from her pillow to bid them a joyful welcome to the islands.

Towards the latter end of May she made known to the mission her intention of taking up her permanent residence at Lahaina, in Maui her native island. She particularly requested, as did also the king and chiefs, that missionaries might accompany her. As Lahaina had been previously selected for a missionary station, the missionaries were happy to commence their labors there under such auspices. Messrs. Richards and Stewart therefore accompanied her, resided near her, enjoyed her patronage, and had the privilege of instructing her until her decease.

On the 31st of May, Keopuolani arrived in Lahaina with Messrs. Richards and Stewart and their families. On the passage she told them she would be their mother, and indeed she acted the part of a mother ever afterwards.

Immediately on their arrival, she requested them to commence teaching, and said also, "It is very proper that my sons," meaning the missionaries, "be present with me at morning and evening prayers." They were always present, and sung a hymn in the native language, and

when nothing special prevented addressed through an interpreter, the people who were present; then Taua or the interpreter concluded the service with prayer. These were usually interesting seasons. Often in conversation she would introduce the subject which had been discussed, and ask important questions respecting it.

She spent a principal part of her time every day in learning to read, and notwithstanding her age, numerous cares, constant company, and other hinderances, made good proficiency. She was indeed a diligent pupil, seldom weary with study, often spent hours over her little spelling-book, and when her teachers rose to leave her, rarely laid it aside, but usually continued studying after they had retired.

She was apparently as diligent in searching for divine truth as in learning to read, and evidently gave attention to her book that she might in future know more of her duty to her Maker. She omitted no favorable opportunity of making inquiries on such religious subjects as were from time to time presented to her mind.

One morning as Mr. Richards went to attend prayers with her, she said, "I think much about the love of Jesus Christ, which you last night described to us." She said she loved Jesus

Christ much, and immediately sent for an engraving on which the Saviour was exhibited on the *cross*. Mr. Richards pointed to the man holding the spear, and said, "Wicked man." She immediately inquired the character of all who were represented there. The expression of her countenance while she contrasted the characters with each other was such as to attract the attention of all present, and the impression made on her mind was never afterwards obliterated.

Not many days after this Mr. Stewart called on her, and found her reclining on her settee apparently in deep thought, and giving no attention to any thing about her. He heard a number of exclamations in her own language, accompanied with expressive gestures, as though she were in distress. Her exclamations were, "O the punishments of wicked men. They will cry for water; O yes, they will cry for water, but there will be no water, none at all, not even a drop for their tongues!"

Many other similar accounts might be given, but these are sufficient to show the impression made on her mind by the truths which she heard

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the good way which leads to heaven. She made many interesting inquiries

respecting the guilt of her ancestors who worshipped idols. On one occasion she closed these by saying, "The great guilt is ours, who know the good way but do not walk in it."

So decided was her stand in favor of Christianity, that she thereby incurred the displeasure of many of the people and of some of the chiefs. But their opposition, instead of driving her from the ground she had taken, only gave her an opportunity of showing more fully the firmness of her principles, and the strength of her attachment to the Christian cause.

Soon after she arrived at Lahaina, a high chief came to her and said, "You study too much, it is not good; you are an old woman, and it would be well for you to study but little." She replied, "I am indeed an old woman, and shall die soon; I must therefore endeavor to learn fast, or I shall die before I obtain the good which I seek." The chief replied, "Well, you ought not to build so many houses; you have built two houses for the missionaries, and one large meeting-house, and now you are about building a school-house. All this is not well." She answered, "Karaimoku* says it is well, and Taua my teacher says it is well, and I am sure it is well." He said, "No, Taua tells you lies;

* The prime minister.

he is a bad man, and you had better send him away." She said, "You are wrong, he is not a bad man, I shall not send him away; he tells me no lies, none at all."

Soon after this the same chief proposed that she should send away the missionaries, and give up the whole system of instruction. She replied, "Why, what is the wrong?" He said, "Their instructions are not good. They bind us too close. They will not permit us to drink rum, or to do as we formerly did. Their instructions are false and bad. Let us do as we formerly did. It does no good to sing and pray. Let us, I say, do as we formerly did, and drink a little rum together." She replied, "Why do you call my foreign teachers bad? They are good men, and I love them. Their religion is good. Our old religion is good for nothing. Their ways are all good, and ours are bad. Are not their instructions the same as formerly? You then said they were good, and told me I must regard them, and cast away all my old gods. I have done as you said, and I am sure I have done well. But you disregard the new religion, and desire me to do the same. But I will not. I will never leave my teachers. I will follow their instructions, and you had better go with me, for I will never again take my dark heart."

Soon after this several chiefs combined to turn her from the course she was pursuing. They said, "We have just learned the truth respecting these new things about which the missionaries tell us. We find that a part of what they tell us is true. It is well to attend to reading and writing; but prayer, and preaching, and Sabbaths are of no consequence. We have been told that in India they can read and write very well, and have so much property that all the people in England and America go there after it, and yet the people of India keep their gods of wood and stone just as they always did. Now our advice is, that we attend strictly to reading and writing, but that we give up prayer, preaching, and Sabbaths, for these will never increase our riches."

Before Keopuolani gave any answer she sent for Taua, and inquired respecting India, and then replied, "The people of India are still heathens, they are still in darkness of heart, as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die, go to Satan and the world of misery; but trouble me no longer."

These examples are sufficient to show with

what spirit she resisted the attacks which were made upon her by those opposed to Christianity.

To most religious duties with which she was acquainted, she was particularly attentive. At stated seasons she called on Taua to pray with her; but she desired him always to be near, that she might easily call on him at other times. He has informed us that she spent the greater part of one night in asking him questions, and in prayer. She was at that time particularly anxious because she did not know how to pray. She said, "I know very well how to pray to my old idols, but how to pray to Jesus Christ I do not know. You must pray for me." After he had prayed, she added, "Now tell me about Jesus Christ." He related the particulars of his crucifixion, and as he spoke of the nails driven through his hands and feet, she burst into tears, and exclaimed, "Stop, I can hear no more; I and all my people are wicked and cruel, like those murderers."

Perhaps she in no case manifested a stronger attachment to Christian duties than during a visit to Molokai. While on this visit she had much to engage her thoughts, and occupy her time; yet this venerable queen regularly retired every morning and evening to offer up her prayer to that God who seeth in secret.

On the Sabbath too she gave evidence that she needed not the example of others to induce her to attend to the duties of the day. In the morning, of the chiefs present in the house many were noisy, and some intoxicated. She called Taua, and said to him, "We are now away from the missionaries, but we must not forget the Sabbath, the day of God. Let us, with some of the people, retire, that we may sing and pray." They then went to a small house at a little distance from the company, and enjoyed a season of worship there. At evening she said to one of the chiefs who had disregarded the day, "You and I have each of us our Christian teacher. You formerly told me that I must observe the new religion, and keep the Sabbath; I have done so, but now you neglect it; you do not love prayer, you do not love the good way, nor walk in it. My heart is sorry for you, and I on your account often weep alone."

She approved of Christian burial, and was anxious to introduce it among her people. On the death of one of the inmates of Taua's family, she requested Mr. Bingham, then on a visit to Maui, to conduct the funeral service. Dressed in black *tapa*,* and followed by an attendant

* Native cloth.

bearing a black *kahiri*,* she herself attended as a mourner, and appeared peculiarly interested in the exercises.

We have already alluded to the circumstance of her erecting a house for the worship of God. This house was opened for divine service on the 24th of August. Those who saw her on this occasion will never forget the expression of her countenance as she heard the translation of the hymn,

> "Blow ye the trumpet, blow;
> The gladly solemn sound."

Her conversation, and her whole appearance on this day, well became so solemn and interesting an occasion. It was the first house ever reared to the praise of Jehovah in the island of Maui, and although Keopuolani little thought that after this day she was no more to worship in the house she had built, yet the joy she manifested on the occasion, the exertion which she made to understand every word of the sermon, the wishes she expressed to have all her people enlightened in "the good way," conspire to make us feel that the Lord by his Holy Spirit was fast preparing her for himself.

Could she with a prophetic eye have looked

* A small rod of elastic wood, ornamented at the upper end with feathers. *Kahiris* of a large size are carried in processions.

forward to her end, like the aged Simeon, she doubtless would have said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This sentiment indeed she often expressed when speaking of the goodness of God in permitting her to live to see his missionaries; often also regretting that they had not arrived earlier. At one time she said, "What a pity it is you did not come in the days of our childhood;" a sentiment that deserves to be seriously pondered by all members of missionary societies.

From the account already given it will be seen that hers was not the religion of a sick-bed merely, nor yet a religion assumed for the sake of gaining popularity.

On the last week in August, Keopuolani began to be seriously affected by a local indisposition which soon seemed to relax her whole system, and in her view was a premonition of her approaching dissolution. On the first day of September the chiefs began to collect in consequence of her illness. This was agreeably to their universal custom. Whenever a high chief is taken ill, although there may be nothing threatening in his illness, all the chiefs assemble from every part of the islands, and wait the result. Thus it was in Keopuolani's sickness. Vessels

were dispatched to the different islands before there was any occasion for alarm. It was not many days, however, before it was seriously apprehended that the disease would prove fatal.

On the evening of Tuesday the 8th, the chiefs and people were suddenly alarmed, and supposed her to be dying. The exclamation, "*Ua make Keopuolani*"—Dead is Keopuolani—was to be heard throughout the village. Although it was late in the evening, a messenger was sent to inform the mission family, several of whom immediately repaired to her house, expecting to see her die. As soon as she heard the voice of the females she raised her head a little, and with a pleasant smile reached her hand to them, and said, "Maitai"—good; intimating that they had done well in coming to see her at this late hour. She added, "I love the great God;" and soon after, "Great is my love to God." She requested that one of the missionaries should stay with her, and Mr. Stewart accordingly spent the night there.

In the morning she was a little better, and some hope was entertained that she might recover. By the king's direction, a vessel sailed immediately to Honolulu for Dr. Blatchely. Her mind was still active, and the counsel and instruction which she gave to those about her

showed that her faculties were unimpaired. She manifested a great degree of solicitude for her children, several times calling them to her side, and giving them Christian advice. She often conversed with Hoapiri her husband, on the goodness of God in sparing her life to see his servants, to hear his word, and know his Son.

In her first interview with Karaimoku after he came to Lahaina, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him, to be his.

"When I die, let none of the evil customs of this country be practised at my death; let not my body be disturbed. Let not my bones be separated, and the flesh taken off, as in the days of dark hearts, but let my body be put into a coffin. Let the teachers attend, and speak to the people at my interment. Let me be buried in the ground, after the manner of Christ's people. I think very much of my grandfather, my father, my husband Tamehameha, and all my deceased relations. They lived not to see these good times, and to hear of Jesus Christ. They

died without knowing Jehovah the true God; they died, depending on false gods."

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena. See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me I hope he will take me to his right hand."

The day before her death she conversed with Karaimoku respecting her children. She said, "I wish much that my two children Kauikeouli and Nahienaena should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions." She then added, "And do you not neglect praying to God.

Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

Soon after this interview with Karaimoku, she called the king, and her other two children, and all the chiefs, and said to them, "I am now about to die; I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people; protect the missionaries, and be kind to them; walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ; attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way; but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs, and said, "Watch over the king my son, exercise a guardian care over him; but particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are

instructed in reading, that they keep the Sabbath, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts; attend to their instructions; cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath, and all the means of instruction; and do not neglect prayer to God. He is a good God; our former gods were false, but he is the God by whom we may all live for ever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

On the morning of the day on which she died, Taua her teacher desired to converse with her, but the people and some of the chiefs were much opposed to it, and were so angry with him for attempting it, that he went and called Auna his associate. Auna said, "We must not be afraid; we must talk with her now, or not at all, for we shall never have another opportunity." They then pressed through the crowd of chiefs, and took their seats beside Keopuolani. Auna said to her, "How do you feel, as you are about leaving the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ, to be with me and take me to himself. I am now about to leave my three children, my people, and my teachers. But

it is not dark now. It would have been, had I died before these good times. You must pray for me, and all the missionaries must pray for me. I love you, I love them, I think I love Jesus Christ, and I trust he will receive me."

A scene of deep interest followed, as in the presence of Rev. Messrs. Stewart and Richards, of Rev. Messrs. Ellis and Ruggles, who with Mrs. Ellis had just arrived, and in presence of the king, queens, and all the chiefs, Keopuolani openly professed her faith in Jesus Christ. Soon afterwards *the royal Hawaiian convert fell asleep*, September 16, 1823.

The people collected from every part of Maui to join their tears and cries. Sometimes whole districts were seen walking in single file in the most perfect silence till they came within about a hundred rods of the corpse, when the whole company at the same instant commenced their mournful cries. "Keopuolani was a mother to every body; we have all lost a mother," were exclamations constantly ringing through the settlement.

The funeral service was attended under a cluster of beautiful *kau*-trees, where worship had usually been attended previous to the erection of the chapel. A convenient platform was prepared for the speaker, on which were placed a table and chairs for the missionaries.

Mr. Ellis preached a sermon from Rev. 14 : 13, "Blessed are the dead which die in the Lord." The people were attentive, and the chiefs listened with signs of deep interest. After service a procession was formed, Hoapiri and the king with the prince and princess taking the lead as mourners. The path was thronged on every side by thousands of the people, who had never witnessed any thing of the kind before. Minute-guns were fired from the ships in the roads, and the bell continued tolling until the corpse was deposited in the place prepared for it. During the whole the most perfect order was preserved, and we were reminded of similar processions which we had frequently witnessed in the land of our "fathers' sepulchres."

We wish all who read the memoirs of Keopuolani to call to mind that she was once a heathen, a heathen too who was *satisfied* with the *system of idolatry*, notwithstanding all its horrors. It was for her that the altar was once stained with the blood of human sacrifices, and had she and her people remained unenlightened, the same murderous altar would doubtless have been stained again at her last sickness. Let the reader mark the contrast between these two periods of Keopuolani's life. Let him remember too that it was instrumentally through the

benevolence of Christians, that the sting of death was taken away, and the gate of heaven was opened to receive her. O that we could speak to our readers with Keopuolani's voice, or inspire them with her feelings when she said, "It is not dark now; it would have been, had I died before these good times."

Let him who thinks that the heathen will never be converted, tell, if he can, why other heathens may not be converted as well as the highest chief of the Sandwich Islands. Yes, the heathen can be converted. Some of them have been, and all will be turned unto God. *Yea, all kings shall fall down before him, all nations shall serve him.*

May all who read of Keopuolani be encouraged to renewed and more vigorous exertions in that work which, though great and difficult, will, through the aid of our almighty Helper, certainly result in the universal triumph of the gospel.

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